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THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Scripture of Truth.

Interpretation of the Vedas and the Bible.

Arya Samaj in Bengal...

Full contents inside cover.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

VOL. XXV No. 9.	Nov. 1926, Margashirsha 1983. Dayanandabda 102.	WHOLE NO. 217. THIRD SERIES No. 33.

THE SCRIPTURE OF TRUTH.*

BY PT. CHAMUPATI M. A.

Vedas are the scripture of true knowledge. It is the first duty of the Aryas to read them, teach them, recite them, and hear them being read.

नकिर्देवा मिनीमसि नकिरायोपयामसि । मन्त्रश्रुत्यं चरामसि ॥

We break no rule, O wise men. We keep no rule concealed. We act upon the teachings of the Verses. (Rg. Veda X 164. 7.)

HOW KNOWLEDGE FIRST CAME.

The Third Principle combines in its outlook the teachings of the first two. We have been taught what God is (Principle II). We have been taught also in what philosophic *i. e.*, cognitional and devotional relation we stand to Him (Principles I, II). The supremacy of man among all terrestrial beings takes its rise from his capacity of acquiring systematic and progressive knowledge. Now the ultimate source of that knowledge, without whom it would

* A chapter from the author's forthcoming book 'The Ten Commandments of Dayananda.'

be impossible to form a philosophical conception of knowledge absolute, *i. e.*, truth which cannot be gainsaid, is as the 1st Principle affirms, the All-knowing God. In the third principle which we shall now expound, the agency of transmission of knowledge from God to man is, in due course, pointed out, in as much as this principle lays its finger on the primeval repository of revealed knowledge, *viz.*, the four Vedas.

KNOWLEDGE OF SCIENCE ETERNAL.

Science, as knowledge systematised, has subsisted among men during all the æons of their earthly life. The amount of true, *i. e.*, scientific knowledge possessed by man in different ages in different climes has surely varied, but the fact that in all epochs of human history he knew science cannot be denied. The proposition of the evolutionary hypothesis, that humanity has from the day of its origin been progressing in the discovery and application of the laws of science is belied by the testimony of excavations going on in different parts of the earth. Even nations that are to-day, because of their present barbarity, which consists mainly in their ignorance of modern arts and appliances of the specialised type, misnamed primitive, are by archæologists declared, on the irrefutable evidence of geological finds which are bringing to light the ancient cultural wealth of their prehistoric forefathers, to have had a glorious past, in no way inferior in the lustre of its enlightened development to the present scientific glamour of any up-to-date civilised country of the world.

INTELLECTUAL EVOLUTION A MYTH.

Mr. Jones Bowson, writing in the *New Age* for November 1921, traces briefly the recent cultural fall of man in some of the historically most conspicuous lands, on the face of the globe. Writes he :—

"If the history of mankind is upward evolution, why should the Chinese have known of gunpowder and the Mariner's compass before the Christian era and have lost them again? Why should we see to-day only the pitiful traces of the

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splendors of the Mogul empire in the palaces and tombs of India? Why should the Hindu race have gone backward for 400 years? Why should the stupendous ruins of the 12th to the 14th centuries of Angkor in the Cambodia and of Borobodaer in Java be pointed to to-day with amazement? Why should the very art of manufacture of the enamelled tiles of the empress' summer palace in Peking and the method of working the colour into the walls of the Alhamabra at Granada be lost arts which perished with the ancient Moors? Why should the Egyptians be ignorant of the arts of astronomy and mathematics which enabled them to erect the great Pyramid of Cheops upon the principle of squaring the circle and at the point where it should absorb its own shadow at noontime at the vernal equinox? By what methods in the absence of hydraulic machinery were the gigantic stones lifted into their places at Karnak and Palmyra? What caused the loss of the artistic knowledge which produced suns of the marvellous gold and feather work of the Aztec and lost the very knowledge of the location of the wonderful ruined cities of Central America? Surely any one who is a Masonic seeker after truth must recognize that the progress of mankind is really only in certain directions interlaced with retrogressions and decadence in others."

THE EVIDENCE OF ARCHÆOLOGY.

Recent archæological discoveries have carried the origin of man to millions of years back hence. The Samvat of the Aryas today is 1,96,08,53,024, meaning that the appearance of man in the present cycle is so immemorially old. Let us cite here only a few evidences of science establishing the hoary antiquity of man.

"In Nevada, that wonder-house of Dame Nature's relics, John T. Reid has discovered a human footprint and well made shoe-sole, which he claims to be five million years old, from his geological knowledge of the rocks in which it was imbedded. Microphotographers and analytical chemists of the Rockefeller Institute have shown the stitches, the twists of thread holes for sewing and size of the thread—finer than we use

today for shoes, and stronger. This shoe-sole was accompanied by footprints of dinosaurs and their bones. Professor Reid and his associates are to be congratulated on their careful scientific analysis and their generous recognition of the age and excellence of the work, and the product of as high a skill as is exhibited at Lynn, or Brocktons Massachusettes."

" From the Colorado Rockies comes another recent discovery, a figure claimed to be of preglacial man, represented as seated, with a tablet on which are drawn characters and figures, which Mr. Jeacon, Curator of the Colorado Historical and Natural History Society, declares are the most remarkable likeness of dinosaurs he has ever seen. The signs and face resembled those of the Aztecs. Professor Van Tuyal believes, the statue and the rocks, near which it was found, date back to archaic times.

Red-headed skeletons in Arizona and beautifully wrought golden images recently found in the Ohio Valley, the American Valley of the Kings, where King Tut's western contemporary is being sought, cause archæologists to echo the words of Katherine Tingley, that America is older than Egypt, and of increasing numbers who claim its civilization was once superior." (Herbert Cooke in the Theosophical Path for August 1923.)

In the issue for October 1925 of the same monthly the report of the Doheny Scientific Expedition to the Hawa Supai Canyon of Northern Arizona, published by Professor S. Hubbard, Curator of Archæology of the Oakland Museum, Oakland, California, was commented on by 'Student.' We make these excerpts from his highly interesting article :—

" There is one account of handsome polished pestle picked up by an expert out of the old Pliocene river-gravel in Calaveras country which admittedly cannot be explained away by any theory except deliberate fraud on the part of the geologist, and that suggestion has not been offered.

"The famous image from Narupa, Idaho, is another puzzle which defies the theory of man's recent appearance on earth. This little clay statuette was brought up from a depth of 320 feet during the boring of a shaft through Tertiary rocks, and it seems impossible to deny that it is about as old as the Calaveras remains.

"Then there is the problem of the pottery found beside a mastodon's tusks and horse's teeth at Charleston, and the pottery and scattered bones at Vero, Florida, and the boleadoros from the Argentine, polished stone balls without grooves resembling those used today in pairs for throwing down fleeing game, which Professor Senet and his colleagues of the University of Buenos Aires are sure are Tertiary."

"The pictographs are made in an unusual way: instead of being painted on the rocks, they are incised by a sharp tool through a very hard block of coating on the vertical red sandstone cliffs, called locally "desert varnish," and formed by the action of a trace of iron in the strata. They stand cut in vivid red upon the black back-ground. Owing to their position they were difficult to photograph, and a platform standing out from the cliffs had to be made to get good results.

"The three most important drawings represent, according to Professor Hubbard's opinion, an elephant attacking a man a group of ibexes and an animal quite evidently intended to represent a dinosaur, the well known Diplodocus with its long snake like neck and powerful tail.

"To appreciate the significance of these pictographs, if the interpretation of their outlines given by Professor Hubbard is correct and he is firmly convinced that no other is reasonable—it should be understood (*a*) that it is not considered established that man in America was contemporary with any kind of elephant (which Professor Stauffer, Geologist at the University of Minneseta, recently declared had possibly disappeared 100,000 years ago,) (*b*) that the ibex is unknown as a living animal in the western hemisphere, and (*c*) that the dinosaurs are believed to have disappeared in the Crata-

casus period at the end of the Age of Reptiles, not less than from seven to ten million years at a conservative estimate."

"The "elephant, ibex, and dinosaur" carvings were not the only significant figures observed, on the same wall were a row of symbols, very deeply cut, and resembling the astronomical symbol of the planet Mars. Professor Hubbard says "desert varnish" had commenced to form in the incisions, indicating an unbelieveable antiquity, an antiquity greater than the others. These symbols may be of great importance as evidence of the race which recorded them."

MAN CIVILISED FROM THE FIRST.

These discoveries testify not only to the fact that man existed as early as, and possibly even earlier than, tens of millions of years ago, but also that his primitive life was to a very high degree cultured and refined, so much so that he was proficient in some of the most modern civilised arts. He was a good draftsman, sewed shoes more finely than even his descendants do today, could manufacture polished and glossed balls, pickets, etc., etc.

EGYPTIAN WONDER.

Pictorial drawings met with in the tomb of an Egyptian Pharaoh, at a depth inaccessible to solar or lunar light, have compelled scientists to recognize that ancient Egyptians possibly knew the use of electricity, as any other light known today should have produced smoke and soot, of which there is no vestige on the walls of the tomb.

MINOAN CIVILISATION.

Glimpses of ancient corporate social life led in a manner no less civilised and artistically tasteful than today are obtained by a study among other things of the facts recorded by archæologists who have been at work in Crete, the ancient seat of Minoan civilisation. Sir Arthur Evans in his presidential address delivered before the British Association for the Advancement of Science in 1916 recounted some of these discoveries, He said;—

"The marvelous Minoan civilization shows that Crete of 4000 years ago must unquestionably be regarded as the birth-place of our European civilization in its higher form. But are we even then appreciably nearer to the fountain-head? A new and far more remote vista has opened out in recent years and it is not too much to say that a wholly new standpoint has been gained from which to survey the early history of the human race The investigations of a brilliant band of pre-historic archæologists with the aid of representatives of the sister sciences of geology and palæontology have brought together such a mass of striking materials as to place the evolution of human arts and appliances in the last quarternary period ,on a far higher level than had even been suspected of previously—certain investigations have revolutionised our knowledge of a phase of human culture which goes so far back beyond the limits of any continuous story that it may well be said to belong to an older world."

Speaking of the Paleolithic frescoes executed with consummate taste and skill in pitch dark caverns by the aid of engraved stone lamps he observed:—

"Such was the level of artistic attainment in south-western Europe at a modest estimate some 10,000 years earlier than the most ancient monuments of Egypt or Chaldea. Nor is this an isolated phenomenon. One by one characteristics, both spiritual and material, that had been formerly thought to be the special marks of later ages of mankind have been shown to go back to that earlier world.

"It is difficult indeed in a few words to do adequate justice to this earliest of European civilizations. Its achievements are too manifold. The many-storied palaces of the Minoan priest-kings in their great days by their ingenius planning, their successful combination of the useful with the beautiful and stately and last but not least by their scientific sanitary arrangements far outdid the similar works, on however vaster scale, of Egyptian or Babylonian builders. What is more, the same skilful and commodious construction recurs in a

whole series of private mansions and smaller dwellings throughout the island. The modernness of much of the life here revealed to us is astonishing. The elaboration of the domestic arrangements, the stair-cases, story above story, the front places given to the ladies at shows, their fashionable flounced robes and jackets, the gloves sometimes seen on their hands, or hanging from their folding chairs, their very mannerisms as seen on the fresco paintings, their conversation with animated gestures—how strangely out of place would it all appear in a classical design !"

SINDH MARVELS.

The latest excavations at Harappa in the Punjab and at Mohen-jo-Daro in Sindh point also to the same conclusion. Writes Sir John Marshal, Director General of Archæology in India :—

The drainage system in particular is extraordinarily well developed. Every street and alley way and passage seems to have had its own covered conduits of finely chiselled brick, laid with a precision which could hardly be improved on.

" What is particularly striking and not a little anomalous about these finds is the great disparity in the quality of their technique. Rough flakes of chert for example which served as knives and scrapers have been found in hundereds all over the site and these utensils are as crude as such objects could well nigh be. But mingled with them and contrasting strangely with their primitive appearances are finely made objects of gold and blue faience and exquisitely engraved seals such as could have been cut by people possessed of marked artistic ability as well as great technical skill ; while the construction of the buildings themselves is far superior to any thing of the kind in later India.

" Most of the buildings are divided into good-sized rooms, furnished with their own wells and bathrooms, floored over with brick, and provided with covered drains connecting with larger drains in the side streets. The existence of these roomy and well-built houses and relatively high degree of luxury seem to betoken a social condition of the people much

in advance of what was then prevailing in Mesopotamia or Egypt."

"The gold ormanents are so well furnished and so highly polished that they might have come out of a Bond street jeweller's of today than from a pre-historic house of 5000 years ago."

SCIENCE AND LANGUAGE : CON-COMITANTS.

That man led a highly cultured life even in such pre-historic ages as tens of millions of years back hence is thus established beyond the possibility of a doubt. Our next proposition in this connection, which will elucidate our hypothesis, is that language and science progress together. Of scholars who have made this subject a life-long study and whose opinion on it is accepted as authoritative we shall quote the observations of only two. Thus Max Muller in his "Lectures on the Science of Language":—

"We never meet with articulate sounds except as wedded to determinate ideas, nor do we ever, I believe, meet with determinate ideas except as bodied forth in articulate sounds. I therefore declare with conviction, whether right or wrong, as explicitly as possible that thought in the sense of reasoning is impossible without language." (Vol. II p. 62.)

Schelling, too, is reported as having expressed the same opinion :—

"Without language it is impossible to conceive philosophical, nay even any human, consciousness."

LANGUAGE A HUMAN NECESSITY.

And without consciousness there could have been no intellectual life which every advance in culture by its very nature implies. Not a people on earth that does not speak. Language is as old as man. Where thought has degenerated and become meagre in content, language has of necessity grown poor. The existence, among a section, of humanity, of types of expression signifying a higher state of cultural life than the people actually lead is

sure sign of there having been among them a higher cultural past. Some very backward people like the Thonga, a Negro tribe living in South Africa, are reported to possess a language fairly rich in its variety of expression embodied both in grammatic forms and words. Henry A. Junod observes in his "The Life of a South African Tribe ":—

"The power of classification of the Bantu mind (as evidenced by the classification of names in their language) is certainly not inferior to that of the Aryans." (Vol. II p. 141.)

Speaking of verbs he says :—"An endless number of combinations is thus rendered possible "(Vol. II 141.) Descriptive adverbs disclose a wonderful power of description." (II 143). "The faculty of elocution among the Thonga is very great." (II 153) "Negro languages are not inexpressive, they are rich in their way. They excel in discovering spiritual truths in material facts or rather in perceiving the relations between the spiritual and the external world." Vol. II, 154.

This shows that language is co-eval with man. Similar instances may be adduced to any number, but they will encumber the thesis. Let us now see whence language at the outset comes.

ORIGIN OF LANGUAGE.

Philologists who have tried to trace the origin of language have failed so far to account for the appearance of this what is justly regarded by them as a miracle of humanity. Two alternate theories are put forward to explain this phenomenon, imagined somehow to have occurred in some early era of human history. The first of these is the theory of mutual agreement according to which man was at the origin mute. His earliest means of expression were gestures and conscious and unconscious alterations of countenance. As human thought progressed and became gradually too complex to find expression in gesticulation and facial distortion, words were by mutal agreement decided upon to convey ideas. This is the theory of Locke followed by Adam Smith and adopted with adaptation by Stewart. We share Max Muller's failure to understand how without language complex ideas could have been

first formed, and then the comparative merits of words, suggested to convey them, discussed. Another theory is the theory of anomatopoæa. The 'pooh-pooh' and the 'bow-vow' are two allied forms of a single hypothesis. Language was formed according to this theory in imitation of the natural sounds made, or of interjectional exclamations uttered, spontaneously under the predominance of a sudden feeling, by things and animals respectively. The absolutely insignificant fraction which such words form of any language and the inability to explain by means of them the formation of the bulk of its vocabulary is the most obvious refutation of this theory. Max Muller agrees with the Nairukta School of Indian philology in tracing words to roots. His own opinion as regards the origin of language is that language at the beginning was a divine gift. He subscribes also to the theory of a common origin of all languages. At p. 93 of Vol. II of his "Lectures on the Science of Language" he remarks ;—

"..... it is the object of these lectures to prove that language is not a work of human art."

"If you wish to assert that language has various beginnings, you must prove it impossible that language could have had a common origin. No such impossibility has ever been established....." (Vol II p. 2.)

"The 400 or 500 roots which remain as the constituent elements in different families of languages are..... phonetic types produced by a power inherent in human nature. They exist, as Plato would say, by nature, though with Plato we should add that when we say by nature, we mean by the hand of God." (Vol. I p. 401.)

MAX MULLER'S THEORY EXAMINED.

Max Muller thus believes that in the beginning there was a common repository of roots out of which all peoples formed, in accordance with the promptings of their inner experiences and outer surroundings, their varied languages. Of positive evidence there is none in support of this hypothesis also. Man even in the most backward cultural stage is nowhere found to meet his lingual necessity

by means simply of roots. As instruments of speech roots are far more difficult to handle and manipulate than words derived from them. The conceptions conveyed by roots are absolutely abstract. Was primitive thought simply abstract ? For if word and thought are simultaneous developments, which as we have shown is Max Muller's conviction, then according to this last proposition of Max Muller the subtle ideas, which roots can stand for, should inevitably precede those gross ones which derivatives from them denote. To us the process of denotation and connotation appear to have proceeded together in the incipient consciousness of man. The easier process is that of naming things which to be intelligent must have, as its background, simultaneous apprehension of the connotative intent of the names applied. God named things, qualities and actions, and connected the names in the minds, in the primitive stage, of men and women, with roots. To these therefore, all languages exhibit the capability of being reduced ultimately. The primitive speech of man appears thus to have been a full-fledged language with noun-forms, verb-forms, prefix- and affix-forms etc. etc. Roots could not have served the purpose of mankind in the beginning, nor could we have simply by means of roots learnt how to develop out of these words, clauses, and sentences. If uniform roots could be revealed to humanity what was there to prevent ready-made language from being revealed. The latter is on the face of it a simpler, a more probable hypothesis—a hypothesis too which seeks to answer human necessity more naturally.

VEDAS THE FIRST BOOK.

From of old the belief has obtained among Aryans that the revelation of God's knowledge, which could not be but in God's language, took place, when man was first made, in the form of the Vedas *viz.* Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. If the issue were to be decided on the basis simply of remotest antiquity, of all records available the verdict would naturally go in favour of the Vedas. Of all human records the Vedas are the oldest. The claim to constitute divine revelation has been put for-

ward by more recent books, too. But in justice to them it must be recognised that they point back, one and all, to an earlier Writ, which, they invariably declare, is their primal source. Among mankind there has been a tradition to refer back to a past when man was in communion with God. The very same commandments it is the professed mission of every new apostle to promulgate again, as age has tempered—so it is given out—with the truth of the former promulgation. Now every promulgation is referred to as The Book; and if it could be proved (1) that the Vedas are not only the oldest of all available human books but are a record so remotely antique that between their antiquity and that of later records there can be no conception of temporal relativity, and (2) that their text has been scrupulously preserved through incredibly long ages, the theory that they are divine revelation will acquire greater acceptability, as according with the voice of universal tradition and fulfilling the demands of the philosophical necessity pointed out above that man should in the beginning of his mental life be endowed with divinely revealed knowledge through divinely revealed speech.

THE AGE OF THE VEDAS.

Since the day of Dayananda scholars in the East as well as in the West have been busy making continuous research into the contents and history of the Vedas. The conclusions they have arrived at as regards the age of the Vedas may be briefly set forth as follows :—

(1) Professor Max Muller places the compilation of the whole Vedic literature before 400 B. C., this last being the date of the ascendency of Buddhism. The Vedic literature is divided by him into four strata. *viz.*, the Chhandas, the Mantras, the Brahmanas, and the Sutras. The more common and to us the only acceptable division is that which combines Chhandas and Mantras into one stratum. This is the natural, the traditional division. Assuming that the evolution of human intellect in the primitive epochs should, for what reason it is not known, have been much swifter than in later ages, Professor Max Muller assigns a period of 200 years for

the development of each stratum, thus carrying the earliest composition of Vedic Chhandas as early as 400+4 (200)=1200 years B. C., (A History of Ancient Sanskrit Literature. page 572.) He later considered this estimate too low and raised it in his Chips from a German Workshop to 1500 B. C.This computation is on the face of it vague and arbitrary. And yet Professor Max Muller is of opinion that " the Veda.....will take and maintain for ever its position as the most ancient of books in the library of mankind." (Max Muller's Rig Veda Samhita, published 1875, Preface, page X.)

(2) According to Professor Macdonell "the history of ancient Indian literature naturally falls into two periods. The first is the Vedic which beginning perhaps as early as 1500 B. C., extends in its latest phase to about 200 B. C." (A History of Sanskrit Literature.)

(3) A. Weber places this period in the Sixteenth Century B. C. (Indische Strifed p. 8.)

(4) The method followed by Dr. Haug for the estimation of the age of the Vedas is the same as that of Max Muller excepting only that he assigns a period of 500 years to the formation of each literary stratum. He thus fixes the commencement of the Vedic literature at 400 plus 4 (500)= 2400 B. C.

(5) B. G. Tilak finds that the astronomical data supplied by the Vedas themselves *viz.* geographical and astronomical hints in the hymns which point to the beginning of the solar year which according to him was then reckoned from the vernal equinox in Orion and previous to that in Aditi, idicate that the time to which this phenomenon belongs could not have been later than 6000 to 4000 B. C. The description of continuous dawns, an Arctic phenomenon, is to him additional evidence that these records refer to inter-glacial or pre-glacial periods when the Arctic regions were habitable. These traditions may have been incorporated into the hymns, according to him, in the post-glacial age which geology places at the lowest estimate at 8000 B. C,

(6) N. B. Pavgee bases his view as regards the antiquity of the Vedas on the same geological data as Tilak. He vacillates among many figures ranging from 16000, the beginning of the last glacial epoch, to 240000 years back hence when the tertiary epoch and, according to Dr. Cook the glacial age closed. The beginning of the post-Vindhyan epoch which coincides with the Cambrian in Europe, of which relics are found in the lowest geological stratum in India, and features of which, Pavgee thinks, are spoken of in the hymns, is another landmark in geological history which impresses Pavgee as the possible date of the material contained in the Vedas *viz.* from 70000000 to 6000000000 years back hence (The Vedic Fathers of Geology by N. B. Pavgee.)

(7) A. C. Das declines to place the abode of the primitive Aryans in the Arctic regions on the evidence adduced by Tilak. He reconciles the phenomena recorded in the Vedas with the geographical conditions of a tract of land extending in a past geological epoch in the north to the northern boundry of Eastern Turkistan and in the south as far as Rajputana, beyond which there was on both sides the sea. To him some of the descriptions in the Vedas appear to refer to such configuration of land, as according to geological hypothesis, could have existed in 'the Miocene or the Pliocene epoch whose age is to be computed by some hundreds of thousands if not millions of years.' (Rig Vedic India p. 21.)

VEDAS CO-EVAL WITH MAN.

This, it is to be noted, is also the time as regards which A. C. Das finds there is available the earliest geological and archæological evidence of the existence of man. "It may therefore be surmised that man also existed in the Miocene or at any rate in the Pliocene epoch.....This surmise has received a strong confirmation by the actual discovery of relics in an upper Miocene deposit in Further India.

Thus Vedic research, as it advances, carries the antiquity of the Vedas ever further and yet further into the past. Latest theories tend to affirm that the Vedas are not only

the oldest record of humanity but a record co-eval with the earliest appearance of man on earth. The claim of Indian theologians was never even a whit greater.

PRESERVED IN PRISTINE PURITY.

As regards the second condition for recognising the present text of the Vedas as the true primeval revelation *viz.* that it should have been faithfully preserved, we have the unanimous testimony of all scholars, eastern and western, to the effect that the Vedas, as we find them, differ in no material particular from their original text. Very old copies of the Vedas in the manuscript have been collected and collated and they show no differences. Writes Max Muller :—

"As far as we are able to judge at present we can hardly speak of various readings in the Vedic hymns in the usual sense of that word. Various readings to be gathered from a collation of different manuscripts now accessible to us there are none." (Rig Veda Samhita Vol. I page XXVII.)

Space forbids enumeration in detail of the devices adopted by the Rishis to safeguard the letter of what they have justly been regarding as the word of God, against alteration, interpolation, or omission. Says Professor A. A. Macdonell :—

"Extraordinary precautions soon began to be taken to guard the canonical text thus fixed against the possibility of any change or loss. The result has been its preservation with a faithfulness unique in literary history." (A History of Sanskrit Literature p. 50.)

THE REPOSITORY OF ALL SCIENCES.

That a record so antique and so scrupulously guarded against change teaches up-to-date truths about science, philosophy, ethics, theology, relgion —in short all that man feels the impulse to know, is in itself a quite convincing proof that the Vedas are a superhuman treasure of knowledge. It is not possible within the scope of this dissertion to adduce evidence in detail to testify the embodiment in the Vedas of elementary truths of all branches of science, positive and abstract. As A. Wallace the

co-adjutor of Darwin in the discovery and formulation of the evolution hypothesis states at pago 14 of his Social Environment and Moral Progress :—

"If we make allowance for the very limited knowledge at this early period, we must admit that the mind which conceived and oxprossed in appropriate language, such ideas as are everywhere apparent in these Vedic hymns, could not have been in any way inferior to those of the best of our religious teachers and poets—to our Miltons and our Tennysons."

Maeterlinck only sums up in a few sentences what Pavgee has stated in a volume, when he says at pages 95-97 of his recent book " The Great Secret " :—

" Was it for example mere chance that decreed that the earth should proceed, take shape, and be covered with life precisely in the order which they described. According to the " Laws of Manu " the ether engenders the atmosphere ; the atmosphere transforming itself engenders light ; the atmosphere and light giving rise to heat produce water ; and water is the mother of all creatures.

....

" Almost all the fore-going let us remember is long previous to Buddhism dating from the origins of Brahmanism and is directly related to the Vedas. Let us agree that this system of ethics of which I have been unable to give more than the slightest survey, while the first ever known to man, is also the loftiest which he has ever practised."

Readers eager to study the story of the gradual descent of all religions from the Vedas are referred to Ganga Prasad's luminous little book " The Fountain-head of Religion." Those interested in physical science may consider the suggestive statements made by P. N. Gaur in his " The Introduction to a Message of the Twentieth Century," as also articles bearing on this subject which have been appearing from time to time in the Vedic Magazine, Lahore,

OUR DUTY

It is this Veda which the Arya Samaja lays down is the repository of all truth, and which therefore it is the primary duty of all Aryans to study and teach, to recite and hear being read. This one principle distinguishes the Arya Samaja from all other cosmopolitan societies of reform and redemption. The Arya Samaja has before it a particular programme, a definite formula of right and wrong. This programme is as old as man and as lasting as humanity. As the intellectual outlook of humanity widens, the verses of the Veda seem to present a vaster and vaster horizon of material and spiritual significance, so that from the merest dullard to the greatest genius all can study this primeval scripture with equal profit —equal in the sense that the benefit each derives from it is commensurate with the keenness of his intellectual acumen. It is on this account that all classes of human beings have been declared to have a right—and an equal duty—to study and profit by the Vedas. To the research student it is an inexhaustible mine of research. To the man of immediate action it is an unmistakable clarion call of pressing duty. The scientist finds in it endless veins of scientific experiment; the Yogi meets with infinite vistas of occult experience. The Vedas are the book of both high and low, of both learned and ignorant.

INTERPRETATION OF THE VEDAS AND THE BIBLE.

VI.

BY PROF. RAMESH CHANDRA BANERJEE.

Much has been made of the plurality of names that the Vedas have given to the One God. The Vedas, themselves are very explicit in this respect. The following verse declares in unequivocal language that इन्द्र अग्नि, वरुण etc., are only different names of the same Ever-existent Being *i. e.*, God.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्रा बहुधा वदन्त्यग्निं यमंमातरिश्वानमाहुः ॥

"He is one and Eternal; the learned call Him by various names, such as Indra, Agni, Varuna, Suparna, Garutman, Yama, Matariswan"

But this does not satisfy erudite scholars like Macdonell and Winternitz. They maintain that there are histories given in the Vedas of Indra, Varuna and Agni and therefore these cannot be the names of the same one God, forgetting that even in modern times there are men among Hindus bearing names like Iswar, Bhagavan, Jagannatha, Mahendra, which terms, placed in suitable context, do mean God, and that in the Vedic age people might have existed who bore names like Indra and Agni and that in proper context, these names can mean God with special reference to His attributes and functions.

But is their own Bible absolutely clear in this respect? Do the supposed names of God mean everywhere and without any doubt the One Omniscient and Omnipotent Being? Cannot the words in some instances at least, be made to mean other deities besides God? Let us see. The following are the names of God in the Old Testament (Hebrew) :—

(1) "*Elohim*—the ordinary Hebrew name for God a plural of doubtful origin and meaning. It is used, as an ordinary plural, of heathen gods, or of supernatural or even of earthly judges; but when used of the One God it takes a singular verb. As so used, it has been thought to be a relic of pre-historic polytheism, but more probably it is a 'plural of majesty' such as is common in Hebrew."

(2) "*El*—common to Semetic tribes, a name of

doubtful meaning but usually interpreted as ' the strong one ' or ' the Ruler '."

(3) " El-Shaddai—the meaning of *shaddai* is uncertain ; the name has been derived from a root meaning *to overthrow* and would then mean ' *the destroyer*,' or from a root meaning ' *to pour* ' and would then mean ' *the Rain-giver* ' ; or it has been interpreted as ' *my Mountain* ' or ' *my Lord* '. Traditionally it is rendered ' *God Almighty.*'

(4) " *El Elyou*—' *God Most High,*' thought by Driver (Genesis p. 165) to have been originally the name of a Canaenite deity, but applied to the true God."

(5) " *Adonai* (= Lord), a title common in the prophets, expressing dependence, as of a servant on his master, or of a wife on her husband."

(6) *Jehovah*—properly Yahweh (usually written Jahweh) perhaps a prehistoric name.....What it originally signified is uncertain ; the root from which it is derived might mean ' *to blow* ' or '*breathe*' or ' *to fall* ' or ' *to be* ' (Hastings, p. 299).

Now, had not a concensus of learned monotheistic interpreters of the Bible decided to render all the above terms in such a way as to obviate all possibility of lending colour to polytheism and lower and cruder conceptions of deities, we could translate all the above words in terms like the following :—Judges, *gods, the Strong one, the Rain-giver, the mountain, the Ruler, the Canaonite deity, the husband, the blower and the breather.*

And there is enough of anthropomorphism in the Bible. " The old writers freely use anthropomorphisms. They speak of God's arm, mouth, lips, eyes ; He is said to move, to wrestle. Similarly He is said to repent

of an action." He is "grieved, angry, jealous and gracious, to love and to hate." "As a personal God He enters into covenant with Israel, protecting, ruling, guiding them, giving them victory" (Hastings, P. 300.) These expressions are no doubt explained as graphic descriptions of a personal God; in other words these should be taken symbolically and not literally. On the same analogy, various Vedic passages may be explained quite rationally and without seeming to imply polytheism, semi-human deities etc. The famous Sloka beginning with ब्राह्मणोऽस्य मुखमासीत् बाहूराजन्यः कृतः। is a case in point.

If the Vedas are rightly interpreted we can see that Vedic religion is free from all superstitions, elevating and vitalising. Within a thousand years at least, the first attempt to present the pure, monotheistic and rational religion of the Vedas in a correct interpretation of the Veda Samhitas has been made by that superman Swami Dayanada. The civilized world should be grateful to him for re-kindling the torch of Vedic knowledge, for re-discovering a sublime truth which lay hidden in a mass of error, ignorance and superstition. The vicissitudes that had clouded the Vedic truth were similar to those that had happened to the Bible; perhaps in the case of the former, they are of longer duration. European scholars aided by their states and the people have cleared the dark mists that had enveloped the Bible; India, being subject to foreign domination for about a thousand years and being subjected to religious conflicts and similar troubles has lacked an extensive and combined attempt to free the Vedas from the snares of interested corrupt commentators who were more time-servers than seekers after truth and from the evil tongue of preists who traded in popular superstitions. But India too

witnessed the uncommon sight of one unaided ascetic rescuing the Vedas from the hands of a million traducers —saving the Vedas from those who passed for their followers and "friends." When the truth has at last been re-discovered, does it behove any truth-loving man, be he a Christian or a Hindu, to withhold from it his approval and welcome ?

In conclusion, I must add that I have purposely refrained from discussing the absolute merits or demerits of the Bible, in its latest and most improved version. My point has been to show that the latest and most corrected version of the Bible, which is a translation and interpretation of the original is an improvement upon the older, at least the mediæval and, broadly speaking, pre-Reformation Versions. Whether the Christian doctrines as contained in the Bible, for example, Incarnation, Trinity, prophet-hood etc., satisfy reason or not, is another matter.

A SAVIOUR OF THE HINDU DHARMA.

BY T. L. VASWANI.

On a Shivratri night came the first Awakening to him when, as a boy, he watched in the midnight hour a mouse, taking liberties with Shiva's image in a temple. "Can this image," he asked, "be the Real Lord of the Universe?"

Some years after this, Dayananda went upon his wanderings in quest of Wisdom. He found it, after many years of search and self-discipline in the Vedas. The key to the Vedas he found not in the writings of the orthodox pundits but in the teachings of the Blind Monk of Mathura,—Virajanand. But for Yogi Virajanand there would have been no Rishi Dayanand. He learnt at the feet of his guru to see in the Vedas not the polytheism of Western critics, not the "henotheism" of Max Muller, not the idolatry of the

orthodox pundit, but the wisdom of the one Spirit who makes all men, all nations, all races one.

This Wisdom Dayanaud proclaimed to his people. To this Wisdom, he called the *sudras*, the outcastes, the men and the women of every religion. To this Wisdom, he called the women kept in darkness for centuries by a priest-ridden society. Dayanaud suffered, as the world's noblest ones have suffered, for bearing witness to truth. Dayanand was secretly poisoned, and he passed away at Ajmere in 1883.

It was not a path of popularity he trod. At more than one meeting which he addressed, some of his own country-men hurled stones at him. To-day men of different communities pay homage to him as a benefactor of his race. Mr. C. F. Andrews is a Christian, but speaks in high terms of Dayanand. Dr. Gour is not in love with the Vedic ideal, but pays a fine tribute to Dayanand. Dr. Sarvadhikary, ex-vice-Chancellor, is not an Arya Samajist, but looks up to Dayanand as one of the few Master-spirits of the last century. And men and women came to Mathura from the ends of India and from Fiji and Africa to join in his centenary celebrations. Some from Bengal walked all the way to Mathura in the spirit of ancient pilgrims. One came from Japan. College students in thousands went in specials and marched through Mathura with songs on their lips in honour of Dayanand. Bands of Brahmacharies and orphans and untouchables moved through Mathura streets to sing of Dayanand. Bands of women sang inspiring songs concerning Dayanand. A procession of two lakhs of men, women, and children marched on, acclaiming 'Victory, victory to Rishi Dayanand.' I was reminded of the march of Napoleon's vast army. Yet was not Dayanand greater than Napoleon? Dayanand has been justified of *his* army,—the Arya Samaj. It has done wonderful work in education and social reform. And to-day India rejoices in Dayanand's

name and calls him a saviour of the Hindu Faith, a Liberator of his people, an inspirer of the race.

THE WORLD'S NEED TODAY.

BY SHAPURJI SAKLATVALA.

Had the world been wiser than what it has been, and had the thought of the great Founder of Arya Samaj been accepted, developed and built upon, how much happier would we have been. Arya Samaj, a league of true brotherhood of all the Aryans—just imagine what it would have been, if faithfully worked in the spirit of humanity, what broils and bikerings, what wars, murders, and devastation we would have been without since 1875.

But it was not to be. The moral and intellectual attributes of Man were and still continue to be only used as a cloak and a smoke screen, behind which Man the animal must push forward his false, sordid interests.

A true Samaj of the Aryans never came about, and instead we had the hypocritical and criminally devised institutions of the Hague Conference, the League of Nations, Washington Disarmament Conference, all invoking peace and justice and all aiming at and assisting in terror and plunder. To be an Aryan and to be a brother or a sister is nobody's real aim, but to be strong, to keep the weak still weaker, to exploit hardships and distresses of others, to display patronising charity and flourish on other peoples' toil, ignorance, and fear is modern civilisation, and the sole aim of what is described to the gullible masses as constitutional law and order.

Who amongst the Aryans is more Aryan than we Indians, and who should feel more keenly the burden of trusteeship to turn human beings back from the spirit of exploitation and to put them on the path of equality? Why should possession of the quality of brain trickery be con-

sidered such a free pass to exploit and make miserable other honest, willing, hard-working human beings who stand in the service of the community? It is savagery and not civilisation. Poets and philosophers, religious teachers, or apostles, inventors, thinkers, and great sculptors and artists have given the best products of human brain to mankind without black-mailing human society, and why should a degenerate breed of hereditary landlord or company-promoter or banker be permitted to exploit and drudge human beings on unequal terms under false excuse of his so-called brain power justifying such plunder ?

We want to recast our outlook, we want to come out of a deep-rooted superstition of civilization, we have to break the shackles that grip our soul with the mad and fantastic idea of our individual right on "possession" when our sisters and our brothers and infants of the human race by the millions are in dire distress, as the system of profits and dividends prevents full measure of production and distribution in proportion to human needs.

Even modern India produced men and women whose souls rejoiced and derived the highest Anand from Daya or Viveka or Sarasvati or Laxmi. In the present-day conditions of degeneration arising out of mad, ill-organised, profit-seeking industrialism, we require a great soul to arise, a great fighter to beat out of the track and to be our new Swami or Smamini Majooranand or Baigaranand. Which sister, which brother will come forward ?

We can all talk of international peace, of rights of nations, of no bully nation ruling or controlling other nations, of restriction of armaments, of improving the lot of untouchables and all other sentiments of reformism. At the back of it all is a confession of the existence of evil, our readiness to leave it alone, and our anxiety to make life a little more tolerable under it than now. That is why the good fails and the evil continues. We talk of loyalty

to power, to instruments of force, to those who amass wealth from the work of others and bare-facedly call themselves employers, but we care not for loyalty to life and limb of the poor and the downtrodden, and loyalty to stomachs of women and children and the aged ones who have done a day's task. In political chambers we talk of equal rights, and we go home and forget that outlook, and we look at servants and feel ourselves as their born masters. In the ears of the world, we as a nation din our complaint that if we are more tame or weak, a powerful and strong nation like the British possessed with a greater gift of mental intrigue than us, should not be permitted to rule us, and yet we go into factories and places of work, and into our farms, feel ourselves stronger and with a more subtle mind than the honest workers and tillers and we claim right divine to rule them, control them and order them. This way we shall not produce any great Samaj of the Aryans. Let us shake off our stupidity, study the advent of communism as bringing the new spirit and new light that will help to bind us into a great brotherhood of Nations.

THE PROTECTION OF COWS.

BY Mr. HARA DAYAL NAG.

Lord Krishna was a cow-boy in his early days. He and his brother Balaram were brought up as cow-boys in the village *Gokul* which literally means cow-pen. He inaugurated his mission of love to all God's creatures through the tending of cows. His exploits in the pasture lands of Brindaban with cows and other cow-boys are much more well known than I can describe. The sacred lesson he left for mankind is that the protection and proper tending of cows is the primary duty of every man. The first instalment of human food is provided by Providence in the mother's breast and the second is produced by the same Producer

in the cow's udder. So the cow is our foster-mother. The cow gives us the best of food. She nourishes and protects our life. Will you turn a deaf ear to me if I say that the cow richly deserves our protection ? The value of milk and its derivatives can be well illustrated by Krishna's over-foudness for them. He never hesitated to steal butter from the houses of the *gopee* milk-maids. All his early exploits of Brindaban loudly proclaim how cows are to be venerated. *Charbak justifies debt for the sake of consuming ghee.* In one word cow is the most useful of all the domestic animals. In our ancient literature the cow is described as precious wealth. Even our modern economists cannot deny that the cow is an item of wealth. Our scriptures not only enjoin that cows should be protected, but they provide for their adoration. Neglect of the life and welfare of cows is therefore the neglect of one's own life and welfare.

The other day I met a Mussalman gentleman at Comilla who appeared to me a staunch advocate of the protection of cows. He said the milk given by God in the cow's udder is meant more for her calf than for man who misappropriates almost the whole of it to the detriment of the calf's health, and that is the root cause of the deterioration of cows. I myself saw Calcutta *goalas* robbing the cow-calves of the whole of their mother's milk. These cow-calves die premature deaths ; if by chance they survive these cruelties, they are sold to the butcher as soon as their services are no longer required for milking their mothers. Deterioration of cows is largely due to want of proper food also. Selfishness is responsible for the paucity of fodder and pasture land. The natural law that cows should be protected and properly fed and tended is observed more in its breach than in its observance.

In all fifty-four (54) lacs of cows are slaughtered in India every year, of which only two lacs come to the use of

Mussalmans and ten lacs for other communities in India ; forty-two (42) lacs are slaughtered for exportation of beef to foreign countries. Butchers and beef consumers are certainly non-Hindus and they get the live-stock of cows for slaughter mostly from Hindus. Even a non-Hindu will admit that a live cow is more valuable than her carcase. He may not have any religious scruple for the protection of cows but he ought not to indulge in their indiscriminate slaughter for economic reasons. It is the interest of every Indian—Hindu or non-Hihdu—to prevent the slaughter of such a large number of cows as forty-two (42) lacs a year for exportation of beef to foreign countries. This can be easily done by refusing to sell a cow to a butcher. It is not possible to stop entirely the beef-eating habit of the non-Hindus and the *Korbani* of the Mussalmans but means should be found to stop cow-slaughter for exportation of beef and hides. When one Hindu sells a cow to a non-Hindu butcher, another Hindu is not justified in snatching her away from the butcher. Such violent methods shall not improve the lot of the cow, not to speak of the relation between Hindus and Mussalmans. Efforts should be made to instil into the mind of every Indian—Hindu or Mnssalman—the economic aspect of the protection of cows. Hindus alone can achieve the desired result by non-violent methods, *i. e.*, by non-violently non-co-operating with the slaughter of cows. No friend of the cow—Hindu or Mussalmam—should any way contribute to the slaughter of cows.

That is not enough for the protection of cows. Their breed should be improved. Much more care should be taken for their food and welfare. Pasture lands are being alarmingly decreased in some parts of India. Cruelty to cows is also increasing. All sorts of cruelties, ill-treatments and abuses of cows must be stopped before one can dream of the protection of cows. If the cow is to live to serve humanity she requires all sorts of protection from us.

ARYA SAMAJ IN BENGAL.

BY SHRIYUT KALI NATH RAI.

Why has not the Arya Samaj taken root in the soil of Bengal ? The question has again and again been put to me since I came to the Punjab, the home of the Arya Samaj. The answer to my mind is obvious. The Arya Samaj has not made much of a headway in Bengal for much the same reason for which the Brahmo Samaj had its birth in Bengal. Bengal is a firm believer in evolution, and she does not believe in 'Back to the Vedas,' perhaps back to anything. Bengal is essentially rationalistic and does not believe in the infallibility of any book or any human being that has ever walked the earth. To her the reason, the reason of the individual, is the ultimate authority in all matters. She is also very largely cosmopolitan and believes far more in proving the affinity of her own faith to other faiths than in proving that it alone is right. Lastly, inspite of her intellectuality she has a partiality for the emotional side of religion, a side in which she finds the Arya Samaj deficient according to her ideas. Nothing so absurd is meant as that this generalisation is true in the same sense or to the same extent of all her people. But no acute observer can deny that it sums up the prevailing spiritual tendencies of her educated youth, and the educated youth in every province and every country are fairly representative of the people as a whole. No one who knows the Arya Samaj, its strength as well as its weakness, will need to be told that it cannot possibly appeal as a religion to a people with these prevailing tendencies.

But if I see no chance of the Arya Samaj conquering Bengal spiritually I do think that socially it has and ought to have a great future in that province. Bengal's essential weakess is her lack of organisation, and her unwillingness or inability to conform her conduct to her belief. In the first respect she has already begun to move forward, and during the last two decades her educated young men have

rendered services at times of flood and famine and earthquake as well as on occasions of religious festivals which it would not be easy even for the Arya Samaj to excel. But the organisation has been restricted in scope, confined to temporary purposes, and limited to a comparatively small section of the people. The people as a whole lag far behind the Arya Samaj or the Sikhs in their capacity for organised action. In the second respect Bengal is just as weak to-day as she was two decades ago. Here again there is a heroic band of young men who have learnt how to do and dare socially as well as politically. But the overwhelming majority, even of educated men, while holding views and beliefs that are essentially modern, still prefer to live in the middle ages in the sphere of action. Thus it comes about that there is no part of the country where there are such a large number of child widows as in Bengal, the home of Issur Chandra Vidyasagar. It is again for this reason that although educated Bengalis were the first to cross the seas and go to foreign countries whether for purposes of education or other purposes, Bengal still refuses to readmit people, who have gone to a foreign country beyond the seas for any such purpose, into society without the performance by them of a rigid *prayashchit*, while provinces which appeared much later in the field in this respect re-admit them into society as a matter of course. To this also is due the fact that in respect of both interdining and inter-caste marriage, as well as in respect of the reformation of rites and ceremonies in which no educated man believes, some of the other provinces in India can easily give points to Bengal, although in all these respects a limited number of Bengalis were the pioneers. But perhaps the most conspicuous case of divergence between belief and action is the disgraceful treatment that is still meted out to the Bengali girl or woman who has been the victim of brute force whether at the hands of a Hindu or non-Hindu. Every one extends his lip-sympathy to her but she must for all times be a social outcast. No-

thing more irrational or more inhuman can be thought of, but in Bengal this is the prevailing practice. It is in these spheres that the Punjabis in general and the Arya Samaj in particular can materially influence Bengal ifthey cultivate a closer and more sympathetic contact with that Province than they have done so far. But if they are to do this, it is essential that some of the best of the Punjab sons should go to Bengal, and not merely men who go there to earn a living.

In another respect, too, a living contact with the Punjab is bound to have a wholesome effect upon Bengal. In readiness to make sacrifices for objects higher than the good of the family or friends Bengal is far behind both the Aryas and the Sikhs. Here, again, there have been individual Bengalis who have set a lofty example not merely to their people but to humanity. A province which can boast of a T. N. Palit, a Rashbehari Ghosh and a C. R. Das is a Province which can easily hold its head high not merely among the Provinces of India but among the countries of the world in individual philanthropy. But it is not by these more or less exceptional cases that a people can best be judged. The average Bengali is certainly far behind the average Arya or Sikh in this respect. What the average Arya Samajist does at the time of the anniversary of his Samaj or the average Sikh used to do before long at the time of the Sikh Eductional Conference, the average Bengali has never yet done in connection with any communal or national celebration. One explanation for this perhaps is that the very cosmopolitanism of the Bengali—necessarily somewhat abstract—has weakened his love of his community without strengthening his love of any object higher than his community. But whatever the explanation, the fact is there and here as elsewhere the Arya Samaj can, if it likes, do much good and useful proselytising work in Bengal.

These, to my mind, are the spheres in which the Arya Samaj has a future in Bengal, and not in the sphere of religion proper.

CONTEMPORARY THOUGHT REVIEWED.

MADAME BLAVATSKY.

William Loftus Hare passes in brief review a book on Madame Blavatsky by G. Baseden Butt and reproduces some of his remarks, as regards the miraculous phenomena attributed to her, under the heading 'The Author's Doubts.'

My passion for statistics has led me to count sixteen places in which the hypothesis of fraud is admitted. It is not enough for me to say this ; I must prove it here and now.

P. 1—" Moreover, if Madame Blavatsky were a fraud, if all her claims were mere pretence, then, it must also be admitted, she was one of the most cruel and conscienceless women who have ever lived."

P. 2—" Madame Blavatsky was either incredibly wicked or else was one of the most deeply wronged women known to history."

P. 65—" If they are forgeries (the Coulomb letters) some of them are extremely clever imitations of Madame Blavatsky's manner of writing ; and if genuine, they prove Madame Blavatsky to have been a fraud and charlatan of the most audacious and shameless kind."

P. 77—" Inevitably Madame Blavatsky was accused of fraud, and with almost equal inevitability the circumstantial evidence seemed to be against her."

P. 127—" Most of the following stories are selected from *Old Diary Leaves* and are included here because of the suspicious nature of the incidents described."

P. 145—" The incident is certainly suspicious. It makes one wonder whether anyone was persuaded to act the part of Masters on other occasions when They were encountered by members of the Theosophical Society."

P. 173—" If the foregoing were a fraudulent device arranged between Madame Blavatsky and Mr. Eglinton, it seems to have been remarkably well planned and carried out with really wonderful success."

P. 222—" Playful tricks and harmless deceptions " are admitted as frequent.

P. 240—" Did she arouse suspicions through a foolish display of occult power, or was she, in reality, a conjurer ? That is the most difficult point to decide."

P. 241—" Did Madame Blavatsky take Madame Coulomb into the household in order to make of her an accomplice ? "

P. 242—".....even when regarded as a charlatan Madame Blavatsky is not undeserving of admiration.....The charlatan seems almost more attractive than Madame Blavatsky the genuine occultist. If she were a fraud, her impudence is almost unrivalled."

P. 243—".....no pardon for such dishonesty.....would be possible for a moment.....an individual wholly beneath contempt."

P. 248—" If the Mahatma Letters were only ' dictations to a competent clairaudient amanuensis '.....Madame Blavatsky's honour is completely compromised. Nothing could be more deceitful or more reprehensible, than the way in which, on this hypothesis, she must have engineered the ' phenomenal ' manner of their delivery."

P. 249—" If it could be conclusively proved that one single phenomenon produced by Madame Blavatsky were fraudulent, it would be reasonable to infer that all her other phenomena may have been fraudulent too."

P. 262—" But the greatest service which Madame Blavatsky contributed to the movement was the new and, if genuine, undeniable proof of the existence of the Masters .....If Madame Blavatsky were a charlatan, this evidence is absent, the subjective and mystical experiences of her followers may probably be illusions, and Theosophy becomes little more than a series of attractive speculations."

P. 264—" If Madame Blavatsky could be proved to have been a fraud, it is true that a most important testimony to the existence of the Masters would be lost."

PROPHETS OF DOOM.

R. B. Ince enumerates in *the Occult Review* a few

instaces of what he calls Prophets of Doom, whose forebodings as resembling the occasional prognostications of astrologers in India will interest the reader. The prophesies of the Founder of the Qadiani movement were all of a piece with these ominous forebodings.

In the year 999 A. D. bands of pilgrims travelled from all the countries of Europe to Jerusalem. They sold their goods in Europe and lived on the proceeds in Palestine because they believed that the Lord would come the following year, and that the scene of the Last Judgment would take place in Jerusalem. Knights, citizens and serfs tramped continually eastwards, singing psalms as they went and gazing fearfully at the sky. They expected it every minute to open in order that the Biblical prophecies should be fulfilled and the Son of God descend in glory.

To jump to more (?) enlightened times, in the year 1736, the prophet Whiston declared that the world would be destroyed, according to prophecy, on October 13 of that year. Early on that day excited crowds went out from London to Islington, Hampstead and the intervening fields, to witness from a safe distance the destruction of London, which was to be "the beginning of the end."

In February of the year 1761, London was shaken by a slight earthquake. As a result, a soldier named Bell lost his senses and ran about the streets predicting the destruction of London on April 5. Thousands of people confidently believed the prediction and began to prepare for flight. As the day approached, excitement became intense and great numbers of people resorted to all the villages within twenty miles of London. The landladies of Islington, Hampstead, Highgate, Harrow and Blackheath did a brisk trade, charging exorbitant prices for the accommodation required.

Many who could not get away boarded the merchant vessels in the Thames, and passed the night between the 4th and 5th on board, expecting to see St. Paul's totter and the towers of Westminster Abbey rock and fall amid clouds

of dust. But nothing happened except that the prophet Bell ended his life in a lunatic asylum.

A similar panic took possession of Leeds in the year 1806. The cause of the terror was this. A hen, in an outlying village laid an egg on which were inscribed the words "Christ is coming." Numbers visited the spot and examined the hen, who continued to lay these miraculous eggs. It seemed obvious that the Day of Judgment was near at hand. Many believed and, suddenly becoming religious, prayed continuously and flattered themselves that they repented of their evil courses. Unfortunately for the "Revival" a gentleman of sceptical but enquiring mind, went at an unexpected hour one morning and caught the hen in the act of laying one of her miraculous eggs. He ascertained beyond a boubt that the egg had been inscribed with some corrosive ink and forced up again into the bird's body. After this explanation the Revival languished and Prophecy was again at a discount.

The opinion of the writer as regards these self-constituted messengers of imaginary coming evils is also worth considering.

To make a prophecy, either vague or definite, foretelling disaster, cannot ever do good to anyone, and may do infinite harm to many. In our modern life there must always be great numbers of people who are ignorant and in a low condition of health. Whispers or shouts from the housetop, of terrible sufferings that are coming upon the earth, are likely to affect such people adversely. Such prophecies will tend still further to undermine their health even if it does not drive them to the lunatic asylum. Mass suggesstion can be used for good, but it can also be used for evil purposes. The prophet of doom is handling a useful tool for a decidedly evil purpose.

THE MESSAGE OF THE NEW MASTER.

The Herald of the Star brims over with reports and notices of Krishnamurti's messages. Two more instalments of the account of the historical happening are promised. The whole appears to us to have been an

amusing performance. *The Occult Review* comments on the speech of the Master and reviews of it as follows:—

These things are followed by impressions at considerable length of various witnesses on the spot, and they are more than notable. One of them reminds us that "The Teacher first spoke to His world through the lips of His chosen disciple," at the Jubilee Convention of the Theosophical Society 1925, and—if it is permissible to use such terms—this was an official proclamation. It was made at least by Mrs. Besant. On the present occasion she says only in her foreword that Krishnaji "spoke with a dignity, an authority, which were in striking contrast to the almost boyish shyness which characterised him only a few months ago." With this restrained statement it will be useful to compare the devotional fervour of the witnesses who write their impressions. The place of honour is assigned to one who felt only "an overshadowing of the Presence.....not the Lord Himself in the fulness of His incarnation." But a second affirms that "we have had the Teacher present with us in very truth, we have listened to His words.....we have breathed the same air with Him and drunk at the fountain of His wisdom." A third says that "the Great Teacher has come," to another it seemed "as though the new Gospel is already told;" and for yet another "the message of the Teacher" was comparable to the whirlwind, "brushing away the cobwebs from our minds." The not unreasonable inference is that Mrs. Besant might have said more and we have turned to the addresses of Krishnaji to gather our own impressions. It does not matter that they are in what must be termed a stilted style which depends on repetition for its force; on the whole, we agree with Mrs. Besant that they are better than the "talks" which we have read previously, though they have their childish moments. When the "Vehicle of the Lord" says: "I hope that you will have a nice, happy, clean bath before you come to meditation"; when he says: "I have a great many ideas; I bubble over with them whenever I think of this wonderful place"; it is not easy to agree with the devout people who testify that "the

Great Teacher has come." But we can imitate Mrs. Besant's restraint, since we also are looking with Saint-Martin, the French mystic, for " a star of peace " to rise over our country and our life. It is easy, moreover, to separate occasional banalities from the text of a great message, when there happens to be such a message. Is it anywhere in the addresses of Krishnaji ? The answer is : Not so far as they have been reported hereunto. We are told that " the star exists for..... the foundation of the Kingdom of Happiness " ; that the " inner Voice " is the " only Lawgiver " ; that there is " one Reality " ; and that as regards peace or war in this world of ours, the solution is to " try the simple method of being friendly." A discouse on this last subject is described by Mrs. Besant as " piercing with unerring insight into the root cause of war." It is difficult to see how it would earn marks as a school exercise in an upper form ; and as regards the other dicta—on the Voice and on Reality—they command and have commanded always our whole agreement, but nothing follows from their enunciation except an instruction on " escape from ourselves " in virtue of " a great sense of humour " and on necessity of " poise," which is like a sample of American " new thought." If the " Great Teacher " has indeed come, we must hope to learn something from his silence, as we find no message in his speech.

THE RESULTS OF PROHIBITION.

The Indian Social Reformer publishes the reply of Mr. Gillham, Train Auditor of the Kansas City Southern Railway Company, to a questionnaire issued by the Commission on Temperance and Social Service of the Methodist Episcopal Church South, U. S. A. on the success or failure of Prohibition. As the personal testimony of one who has to deal with labourers and has an opportunity of studying their life immediately, the reply deserves the careful attention of those interested in the cause of temperance.

I am returning herewith the questionnaire enclosed in your letter of July 13th, which you asked me to fill out and return. I have attempted to answer all questions except number three, which I do not feel qualified to answer, as my business keeps me on the road continually. In addition to the questions I have answered I want to give you the benefit of my persoual experience as a railroad man both before and since the Volstead Act. I was raised on a farm by a good Methodist mother ; there were five of us boys ; none of us ever drank or used liquor in any way and being farmer boys we rarely ever came in contact with any one who did. We always felt indifferent about the prohibition question. We did not drink and were not concerned about those who did, but back in November 1906, I took a position as train auditor with the Kansas City Southern Railway, and it was not long before I began to see some of the evils of liquor. There was never a day but that I had a few "drunks" on the train and have had as many as fifty.

In my trips each week I cover 800 miles of road, passing through six States from Kansas City to the Gulf. There are many saw-mills along the line and they also pass through a great mining country. Before the Volstead Act men from these mills and mines seemed to think it their duty on Saturdays, Sundays and holidays to get drunk and crowd the trains. I found them very hard to handle—trouble-makers wanted to fight. My life has been threatened a hundred times by men under the influence of liquor. I have seen them fight among themselves and carve each other up and while all of this was going on their families were at home starving. It did not take many months of this kind of business to make a prohibitionist out of me, and I have never failed when I had the opportunity to put in a vote against the " Old Barley Corn."

And now the picture since the Volstead Act: I am still on the same job, running through the same territory and these men ride with me *but* they are different men. I have not had a "drunk" on my train in over seven years. People

may say that there is more drinking now than before the Volstead Act, but *I know different.* My road is now dry where it used to be wet from end to end. The men who used to spend their wages in saloons are now sober, hard-working men, and are caring for their families and why? *The temptation has been removed.* Instead of weakening on the subject I say tighten up.

Whenever the officers who are charged with enforcing the Act are friends of the Act then America will be dry. The trouble now is there are too many "bootleggers" on the prohibition force.

BERNARD SHAW ON DOCTORS.

The following indictment by Bernard Shaw will give modern physicians and surgeons food for thought. The serious-minded, instead of getting offended, may find in it occasion for heart-searching.

"Again I hear voices indignantly mutter old phrases about the high character of a noble profession and the honour and conscience of its members. I must reply that the medical profession has not a high character:: it has an infamous character. I do not know a single thoughtful and well-formed person who does not feel that the tragedy of illness at present is that it delivers you helplessly into the hands of a profession which you deeply mistrust, because it not only advocates and practices the most revolting cruelties in the pursuit of knowledge, and justifies them on grounds which would equally justify practising the same cruelties on yourself or your children or burning down London to test a patent fire-extinguisher, but, when it has shocked the public, tries to reassure it with lies of breath-bereaving brazenness. That is the character the medical profession has got just now. It may be deserved or it may not : there it is at all events ; and the doctors who have not realized this are living in a fool's paradise. As to the honour and conscience of doctors, they have as much as any other class of men, no more and no less. It is simply unscientific to allege or believe that doctors do not under existing

circumstances perform unnecessary operations and manufacture and prolong lucrative illnesses. The only ones who can claim to be above suspicion are those who are so much sought after that their cured patients are immediately replaced by fresh ones. And there is this curious psychological fact to be remembered ; a serious illness or a death advertises the doctor exactly as a hanging advertises the barrister who defended the person hanged. Suppose for example, a royal personage gets something wrong with his throat, or a pain in his inside. If a doctor effects some trumpery cure with a wet compress or a peppermint lozenge, nobody takes the least notice of him. But if he operates on the throat and kills the patient, or extirpates, an internal organ and keep the whole nation palpitating for days whilst the patient hovers in pain and fever between life and death, his fortune is made: every rich man who omits to call him in when the same symptoms appear in his household is held not to have done his utmost duty to the patient. The wonder is that there is a king or queen left alive in Europe."

ON SOLDIERS.

His characterisation of the modern army is also no less apt.

The soldier is an anachronism of which we must get rid. Among people who are proof against the suggestions of romantic fiction there can no longer be any question of the fact that military service produces moral imbecility, ferocity, and cowardice, and that the defence of nations must be undertaken by the civil enterprise of men enjoying all the rights and liberties of citizenship, and trained by the exacting discipline of democratic freedom and responsibility. For permanent work the soldier is worse than useless : such efficiency as he has is the result of dehumanization and disablement. His whole training tends to make him a weakling. He has the easiest of lives ; he has no freedom and responsibility. He is politically and socially a child, with rations instead of rights, treated like a child, punished like a child, dressed prettily and washed and combed like a child, excused for outbreaks of

naughtiness like a child, forbidden to marry like a child, and called Tommy like a child. He has no real work to keep him from going mad except housemaid's work: all the rest is forced exercise, in the form of endless rehearsals for a destructive and terrifying performance which may never come off, and which, when it does come off, is not like the rehearsals."

The remedy lies in adopting the Vedic system, under which the soldier is to be a man of perfect military and moral education, the Kshatriya of old, and the physician a Brahmana, whose learning is great, and whose vow is to lead a life of voluntary poverty.

THE MISERY OF RICHES.

Bernard Shaw disdains to call riches 'wealth.' He calls them ill-th. An apt characterisation! Unequal distribution of the means to buy makes one class of people whimsically fastidious, and another incapable of getting even the wherewithal to barely live. That lies at the root of the present day misery of accumulated and progressively accumulating riches. What is needed is a change of values, embodied in the *varnashrama* system of Vedic society.

"It is sometimes said that during this grotesquely hideous march of civilization from bad to worse, wealth is increasing side by side with misery. Such a thing is eternally impossible: wealth is steadily decreasing with the spread of poverty. But riches are increasing, which is quite another thing. The total of the exchange values produced in the country annually is mounting perhaps by leaps and bounds. But accumulation of riches, and consequently of an excessive purchasing power, in the hands of a class, soon satiates that class with socially useful wealth, and sets them offering a price for luxuries. The moment a price is to be had for a luxury, it acquires change value, and labour is employed to produce it. A New York Lady, for instance, having a nature of exquisite sensibility, orders an elegant rosewood and silver coffin, upholstered in

pink satin, for her dead dog. It is made, and meanwhile a live child is prowling barefooted and hunger-stunted in the frozen gutter outside. The exchange value of the coffin is counted as part of the national wealth; but a nation which cannot afford food and clothing for its children cannot be allowed to pass as wealthy because it has provided a pretty coffin for a dead dog. Exchange value itself, in fact, has become bedeviled like everything else, and represents no longer utility, but the cravings of lust, folly, vanity, gluttony, and madness, technically described by genteel economists as 'effective demand.' With all its energy, its smilesian 'self-help,' its merchant-princely enterprise, its ferocious sweating and slave-driving, its prodigality of blood, sweat and tears, what has it heaped up, over and above the pittance of its slaves? Only a monstrous pile of frippery, some tainted class literature and class art, and not a little poison and mischief."

AGASTYA THE ARYA COLONISER.

Agastya is worshipped by the Pauranic Hindus as one of the twenty-four *avatars* of the Divinity. Thus have Hindus immortalised the names of their heroes whose exploits they remember and adore, investing them first however, with the misty halo of mythical tales. O. C. Gangoli tries to rescue history from the raids of myth in an article contributed by him to *the Rupam*. Beginning with the temples and icons of Agastya in the Deccan he traces the clue to Combodia, Java, Bali and Borneo and other members of the Malay Archipelago. In Bali Agastya stands today at the head of the pantheon worshipped, superceding even tho Hindu Trinity consisting of Brahma, Vishnu and Mahadeva. The systematisation of Tamil language and grammar is in the Deccan attributed to Agastya. The mention of a Combodian horse which a king in the Deccan rode when he desecrated a shrine and had at the instance of Agastya, to do penance, is an evidence of mercantile and cultural

connections between India and Combodia. The threads of history entangled in the meshes of mythical fables have thus been recognised but not yet extricated. The testimony of the Puranas is anything but arranged in a scientific order. It will be extremely difficult to give the events a chronological setting. The traces, however, of the colonising adventures of the early Aryans, which the Puranas have preserved, and the images and inscriptions found in Southern India and islands in the east attest as true, are enough to controvert the silly suggestion that Indians have from of old been stay-at-home and non-missionary. The lengthy extract, we reproduce from Gangoli's contribution, needs no apology :—

THE DECCAN MISSION.

The part that Agastya took in reclaiming the primeval forests of Southern India and making them fit for human habitation, is indicated in the Ramayana in no uncertain terms. In the *Aranya-Kanda XI*,—81, we read: *He who having vanquished the deadly asuras, by his many beneficient acts, made the southern region accessible and habitable, for the good of the people.* Rama when he recovers Sita, after defeating Ravana, compares his own feat to that of Agastya thus (*Lanka-kanda, CXVIII*, 13—14) : *For the sake of retrieving my honour I killed Ravana and recovered thee, O Sita, even as the sage Agastya won and reclaimed the inaccessible southern regions.* We can almost trace Agastya's footprints as he proceeded from point to point in his adventurous progress to the South, for the stages of his journey are punctuated, as it were, by his little *asramas*, which he set up as he went along, and are even now known as *Agastyasrama.* Rama is stated to have stayed at one of these *asramas* at Nasik, a few miles away from Dandakarnya.

The great sage, however, does not seem to have led a quiet life in these retreats. He used his psychic powers to quell many a demon (the picturesque designation for an

opponent of Aryan thought) who disturbed the little colonies with which Agastya studded the Deccan. Local legends still carry the memory of many such exploits. One of the demons called Ilvala is localised at Aivalli (modern Aihole), another named Vatapi at Badami (formerly Batapipura) both of whom were a terror to the Northern settlers in Dandakaranya until they were quelled by our sage at holy Malakuta, 3 miles east of Badami, which, by reason of the holy presence of Agastya is still known as *Dakshina Kashi*, the Southern Benares. It is significant that Badami (*Badia maoi*) is mentioned by Ptolemy in 150 A. C. It is also significant that some of the earliest Hindu temples have survived at Aihole and Badami. The seed of Aryan thought sown by Agastya, must have been the beginning of the efflorescence of a fully developed Brahminic culture, with all its paraphernalia of temple worship.

It is reasonable to expect that Agastya should have exploited the political power of local chiefs in spreading the tenets of the Brahminical religion. And this is actually borne out by the evidence of inscriptions. He is reputed to be the spiritual preceptor of more than one prince of Southern India, particularly of Pandyan princes. In the Skandapurana (*Maheshwara-khanda, Arunachala-mahatyma*) it is said that Vajrangada, a Pandyan king, had desecrated a shrine on the Shona hill, in the Dravida country, by riding over it on a horse to which we shall have occasion to refer again. He was advised by Agastya, in expiation of this outrage, to offer homage to the local Shiva-lingam, Shonesvara, to whom he dedicated all his wealth and thereby earned the benediction of Agastya and his wife Lopamudra.

Agastya was the progenitor of a large family and founded long generations of representatives, known as Agastya-gotra, some of whom are surviving even to this day. He is supposed to be the first to introduce the worship of Shiva and the science of medicine among the Southern Indians. His name is still cherished by old Tamil Pandits as the inventor of the Tamil language and the systematiser of the Dravidian alphabet and grammar, his Grammar being known as Agatthiam. He is

further reputed to be the author of a treatise on image-making known as *Agastiya Sakaladhikara*.

Agastya is said to have twelve disciples, to the chief of whom we shall have occasion to refer later on. Besides many temples and shrines dedicated to him, his presence is specially associated with the sacred hill *Padigai*, the Podhiya hill near Cape Comorin, where he is supposed to dwell eternally, invisible to mortal eyes, And as this hill is haunted with his invisible presence, so does his light shine in the brilliant star Canopus in the Polynesian skies. An interesting legend, still current, relates that in the course of his early missionary activity he would sometimes disappear from Southern India, where none would see him till, after a time, he returned again to that region. The significance of this story will become apparent as we proceed. For the present it will be sufficient to remark that his perpetual presence in the Podhiya hills may be taken as symbolical of the permanent part played by his genius in the subsequent culture of the South.

As one of the leaders of Brahminic thought, a preacher of the Shaiva cult, the preceptor of many South-Indian princes, Agastya gradually came to be regarded as an object of worship in himself and a cult of Agastya was soon founded. We have now many temples in which his image receives the honour of worship, of which the ritual is laid down in the Skanda Purana and Agni Purana. His *Dhyana* is thus formulated: *Obeisance to thee O Kumbha-yoni, derived from Agni-maruta, son of Mitra and Varuna, white as the kasha flower. He who ate up Atapi and Vatapi, who drank off the sea, that same Agastya I invoke.* And if he lives in legendary tradition on the Podhiya hills, he dwells in æsthetic form in a shrine dedicated to his worship in Vedaranyam, at the south-east extremity of the Coromandel coast. The sage is there depicted as a figure with piled up matted locks, flowing beard, and a rather protuberant stomach,—an important feature for the inconographer. He carries in one hand the rosary, in another the ascetic jar. In numerous later copper images of the sage all these iconographic features are adhered to.

But if Vedaranyam on the sea shore marked the limits of Agastya's Indian career, was the Indian Ocean to retard the progress of our intrepid Aryan adventurer? No. The dangers of the sea could not confine him within the limits of Aryavarta. With his psychic powers Agastya overpowered the sea-god. In the language of myth and poetry he drank away the obstructing waters, and earned a new appellation *pita-sagara*, (drinker of the ocean)—the achievement of a veritable anti-thesis for him who was "born in a pitcher."

FOREIGN MISSION.

Let us now follow the career of our sage across the seas. On the Indian continent his favourite activities consisted in building temples to Shiva and in founding successive branches of his own family. In his career overseas we find him busy with the same pastimes. He was known as *Shiva-aradhana-tatparah*, a devout worshipper of Shiva, and it is by founding temples to Shiva that he signalised his presence in the further East. And where do we find him there? From inscriptional edivence it would appear that, among the different places that he visited, his sojourn was in distant Cambodia. We quote from a long though fragmentary inscription at Ankor-Vat in *Kambu-desha* (Cambodia) [Bergaigne: Inscriptions Sanskriter de Champa et du Camboge, 1893, LXV p. 380] which refers to the first part of his activities: *That Brahmin, Agastya, born in the land of the Aryans, devoted to the worship of Shiva, having come by his psychic power to the land of Cambodians for the purpose of worshipping the Shiva-lingam known as Sri Bhad-reshwara, and having worshipped the god for a long time attained beatitude.*

He also founded a royal dynasty there, having apparently married a local beauty as we learn from another inscription (Bergaigne, *ibid.* 355): *The Brahmin famous as Agastya, versed in the Vedas, who came from the land of the Aryans, married Yasomati of the Mahisiddha family and begot a son who came to be known as Narendra Varma.* This genealogy is repeated in other inscriptions and must have been founded on some well-known tradition. The stupendous and magnificently schemed

Shiva temples of Cambodia, according to the legends referred to in the inscriptions, were thus not only inspired by our sage but were endowed and kept up by the bounty of a royal family of which he was the actual progenitor.

It will be interesting to recall in this connection that a number of *pancha-louha* images of Southern India type have been actually found, if not in Cambodia, in neighbouring tract of Siam (*Shyamadesha*, another Aryan Colony) some of which actually carry Tamil inscriptions. These images, the handiwork of the Tamil *sthapatis*, must have been carried to Siam and Cambodia from Southern India when the cult of Shiva formed the connecting link between these distant regions, and the original communications and interchange of ideas must have begun much earlier when the missionary, whom we are following under the legendary name of Agastya, founded the first Aryan colony on the banks of the Mekong. And in this view, the insignificant detail found in the Skanda Purana, to which we have referred before, assumes significance and importance. The Pandyan prince who defiled the shrine on the Shona hill is stated to have been riding on a Cambodian horse (*kambuja-haya*), a tiny detail which corroborates the fact of the intercourse between the two countries, which resulted in the Hinduising of the Kambujas, under the lead of the great Agastya as the moving genius. It was not a case of merely inspiring or influencing a local civilisation, but the transportation and transplantation of the main stem of culture, with all its paraphernalia, to a foreign country.

But this does not exhaust the overseas activity of our colonial architect. In the Puranas we get clues to his activities in other lands as well. According to the Vayupurana (Ch. 48), our hero is supposed to have visited the following islands in the Indian Ocean: Barhina-dwipa (perhaps Borneo), Kusha-dwipa, Varaha-dwipa, Shaukhya-dwipa (which may be one or other of the Sunda islands). It is definitely stated that he used to live on a hill called *Mahamalaya parvata* in Malaya Dwipa probably as distinguished from *Malaya parvata* in Southern India. Now there is an important mountain in Sumatra, still known as

Malayu, and it is significant that the oldest Sanskrit inscriptions of the archipelago have survived in Sumatra and Borneo, and that these relate, not to the Buddhist cult, but to the Brahminical worship which was the earlier form of Indian culture that went Eastwards.

In a Sanskrit inscription dated 732 A. C. discovered in South Kodœ, we find a reference to a king named Sanjaya, who settled in Central Java, in a passage which runs as follows *There is the best of islands, Java by name, incomparable storehouse of rice and other grains, adorned with gold mines. On that island there is a beautiful and miraculous sanctuary of Shiva, whose object is to procure the happiness of the world. And it has been transformed from the clan which once lived in the blessed land of Kunjara-kunja-desha.* There are sufficient reasons to believe that this mysterious *Kunjara-kunja*, or simply Kunjara, was a sacred place of Southern India. In some of the later inscriptions of the Vijayanagara period (13th Century) we meet with the name of *Kunjara-kona*, a place to the north of the modern Hampi on the opposite bank of the river Tungabhadra. Who could have lived on this picturesque hill ? In Harivamsa (St. 12339-12345) we come upon a significant answer : *Kunjara hill where stood the auspicious home of Agastya.* Taking this together with the inscription last referred to, we are driven to the conclusion that a clan from the *Kunjara-kona-desha* migrated to Java and there built a temple on the model of the original temple of Agastya on the banks of the Tungabhadra.

But another inscription goes a step further. It states that a Shiva temple was actually built by Agastya in Java : *Kalasaja* (the pitcher-born) *Agastya having founded the god's house called Bhadraloka, may all his descendants there obtain a resting place, may they achieve their wishes.* This gives us an indication that some Brahmin clan of Agastya gotra, descendants of Agastya evidently of the Shivaite cult, had formed a colony in Java. That Agastya had previously founded an important clan of early Vedic Brahmins is to be gathered

from the *Asvalayana Grhyasutra*, where the Agastya-gotra is mentioned by name.

In Java our hero not only figures as the founder of families and the builder of temples, but as an icon of worship himself, the subject of a cult, just as we have seen him on the Indian continent. His image was worshipped first in sandal wood and later in stone. A very interesting inscription dated 760 A. C. was found at Dinaya in East Java. It refers to an unknown king who caused a new image of Agastya to be made: *When the learned and ambitious king saw the image which was made by his ancestors of sandal wood, had fallen to the earth, he immediately ordered a sculptor to make an image of wonderful blackstone with a view to the future.....The king ordered Agastya Kumbha-yoni* (the image) *to be installed.* Agastya's name is actually used to-day in all oath formulas in Java and Bali, being translated into Polynesian dialect as *Valaing*, the star Canopus. The oath formula runs thus: *So long as the sun and the moon last in the heavens, so long as the wind runs to the four quarters, so long will reverence last to the name of Valaing.*

This is sufficient to demonstrate that the worship of Agastya was an established cult in Java long before the seventh century and that it must have come from south India. It would not be unreasonable to expect to meet with some surviving images of this popular godling, and as a matter of fact, in our searches after the footprints of Agastya, we do come across a series of images of this sage reproducing with minor variations the original image as found in India. Who can fail to recognise in the matted locks (*jata-mukuta*,) the corpulent waist, the pitcher and the rosary (*aksha-mala*) in the hands, the portrait of our great Indian sage, the Hinduiser of the Colonies, as Finot has called him? The names under which these images are popularly known in Java is Shiva-guru, or Bhattaraka-guru, vulgarly *Bhatara-guru* (Reverend Preceptor.)

Of the numerous portraits of our sage, there is none to beat the simplicity, the dignity, the equanimity, the introspective

placidity of the remarkably fine image discovered in Tjandi Banon on the Progo River (E. Java.) It belongs to the classic period of Indo-Javanese sculpture and while faithfully following the formula of the icon, it equals, if it does not rival, the serenity and profundity of the Buddha images of Boro-Budur. Verily is the genius of Brahminic thought crystallised in this unique presentation of the great *yogi* amidst the sea-girt inaccessibility of the island colony. Art has honoured the Puranic mythical record by creating a portrait which compels belief in the tradition that the great sage lived in flesh and blood and left his footprints not only on all parts of *Arya-desha* (the Indian mainland) but also on that Island India, the rich repository of Aryan culture, a veritable jewel in the Indian Ocean.

A DISCIPLE OF AGASTKA.

Any sketch, however meagre, of the career of Agastya will be incomplete without a reference to his disciple and collaborator in the stupendous task of spreading Aryan culture in non-Aryan countries. His association with this collaborator gives a further realistic touch to his mythic figure. This associate—a rishi of the name of Bhagawan Trinavindu,—was another remarkable personality, perhaps of equal rank and ability, for in some phases of their lives they became rivals if not antagonists. He was probably initiated by Agastya whom he regarded as his *guru*, and he was taken along by his leader when he went to the South. He came to be known in Southern India as Trina-Dhumagni, and apparently helped Agastya in his systematisation of the Tamil Grammar. A dramatic story is told of the relations of the two collaborators.

Agastya had commanded Trinavindu to fetch his wife Lopamudra from somewhere in the North, but was enjoined not to approach too near her, the length of a measuring pole being the distance prescribed to be always left between them. Unfortunately while crossing the river Vagai, Lopamudra got beyond her depth and was about to be carried away by the current when Trinavindu gallantly went to her rescue and brought her back to safety. Agastya, when told of this inci-

dent, viewed it as a violation of his injunction and cursed Trinavindu saying that the gates of heaven would be closed to him. His disciple thereupon protested that the curse was unfair and cursed Agastya in return that the gates of heaven would be closed to him likewise. Thus sprang up the rivalry and antagonism between disciple and preceptor.

If the lengendary stories of this association be true we may demand that Agastya's collaborator should also figure in his overseas career. And the monuments of Java very generously meet such demand. If Agastya's identity is somewhat mysteriously enshrouded in the deified form of *Shiva-guru*, Bhagwan Trinavindu figures under his own name and there is no difficulty in identifying him. We have many of his portraits in stone on one of which his name is inscribed in *devanagri* characters as Bhagavan Trinavindu Maharshi. The monuments of Java furnish the name of another sage, Marichi, probably also to be associated with Agastya, of whom a mutilated image with a Nagri inscription has also been found there.

Having rendered our respects to the memory of the great Aryan patriarch, whose personality we have endeavoured to rescue from the mistiness of Puranic myth and visualise, with the help of the sculptors, in terms of plastic actuality, let us revert in conclusion to the significance of the cult of Agastya which was transplanted to Java from the Indian continent.

It is supposed on good grounds that the character of the present Hindu colony of Bali (which must have come from Java in the Fifteenth Century, if not earlier) is a replica of the state and condition of the Brahmanic settlement in Java. Sir Stamford Raffles on making inquiries in 1817 as to the rank of the different deities worshipped in Bali was told in reply by the Balinese: *The first is Bhatara-guru (Agastya) the second Bhatara Brahma, the third Bhatara Wishnu, the fourth Bhatara Sewa. The deity Mahadeva is mentioned in the religious books but is not an object of worship. Bhatara-guru is the highest object of worship below the Divinity Sang Yang Tung-gal* (the Lord who is One, evidently the supreme Brahman.) So that we have the startling fact that the highest

position in the Hindu Pantheon of the Sunda islands is given to the great Indian sage, the familiar Hindu trinity occupying the next place! To what can this be due? Evidently to the very active and important part played by him in the religious development of the people of Java, in the Indianisation of Javanese culture.

We wish we had something more convincing than legend in support of this, but an element of truth must be lurking behind the many legendary accounts.

One of the local chronicles records, after reciting the murder of a Hindu king which put an end to his dynasty, that thereupon Bhatara-guru sent a person of the name of Gutaka from a mountain, *Sawila achala*, in Kling (*Kalinga-desha*) to be sovereign of the Giling Vesi province, a country lying at the foot of Mount Sumeru, the highest peak in Java. If there is an atom of truth in this tradition, it would appear that Agastya took an active part in colonising Java by sending out Hindu princes from the Indian continent.

In another place it is reported that a mythical king named Aji Jaya Baya (which may be a Javanese rendering of Jaya Vahu) dictated the poem Brata Yuddha (Mahabharata) by order of Deva Bhatara Guru. This would imply that Agastya paid visits to Java (corroborating the fables in the Vayupurana to the same effect) and was the transmitter of the great cultural *Saga* which latter became the national epic of Java; so much so that the Javanese have come to believe that the events of the Mahabharata happened, and its great characters actually lived, on the soil of Java itself!

This amounts to a complete affiliation of Javanese culture with its Indian source, and the moving spirit of this great achievement, according to these evidences, was the pitcher-born sage from south India, not only the Aryaniser of the *Dravida-desha*, but also the titanic builder of a Greater India beyond the seas.

THE WORLD OF BOOKS.

Voices. By T. L. Vaswani. Published by Ganesh and Co., Madras.

This is a collection of Voices that have come to Vaswani's heart in its sanctuary of silence. He believes more in mute meditations of the '*atma*' than in public shouts and shows of the rabble. Wonderful is the message of these meditations! While shouts and shows squander energy, isolation and secluded peace conserve it. The phenomena in such a mood reveal themselves to be the vesture of the Lord; the lowly and the lost to be the feet of Him to whom alone consecration of sacred service is due. A result of this brooding is subversion of values. The great become in an instant small, and the small at once great. They alone can fulfil our need who appear to-day the most needy. Service not only of man, but of the Cosmos is the burden of Vaswani's gospel of silence. He waits for the day when meat-eating will be punishable with death, as is murder today. For the key-note of human relation should henceforward be love.

In the Temple of Truth. By M. Sri Rama-murti, M. A To be had of Goldquin and Co., College Street Market, Calcutta

This small book contains two parts. The first comprises a number of prose-poems, which after the publication of Tagore's Gitanjali has become a popular style of composition. In the second part are collected 'reflections,' most of them pithy and instructive. The reader lays by a great store of wisdom from a sentence or a couple of sentences.

शुद्धिशास्त्र. *By P. Raja Ram. Published by the Manager, Arsha Granthawali, Lahore. Price* 10 *As.*

The author advocates on the authority of the Vedas, Shastras and Hindu history the reconversion and con-

version of perverted Hindus and non-Hindus respectively. Written in a lucid style, it is an illuminating treatise. It meets a need of the hour, in as much as it deals with a topic which is taxing the Hindu brain today, as it never did before. It attempts no new solution of the problem, yet the corroboration it gives to the solution which the community has accepted and is trying is helpful. It makes the case of conversionists strong in a degree. We welcome the publication.

कौटिल्य अर्थशास्त्र. *By P. Prananath Vidyalankar. Published by Motilal Benarsidas, Said Mitha Bazzar, Lahore.*

The book of which the treatise under review is a translation is a landmark in the history of Indian Science of Government. The Indian has every reason to be proud of the achievements of his ancestors in the field not only of metaphysics, but of politics and economics as well. Kautilya's book is a mine of revelations as regards the state of the country, social, physical, and economic, and brings into limelight the accomplishments of the Indian administrators and statesmen. Pandit Prananatha, the translator, is an alumnus of the Gurukula, Hardwar. By his numerous productions on history, politics and economics, he has made a mark in modern Hindi literature. The present work is on a par with his former publications, and will considerably help the student of Kautilya.

दिलचस्प कहानियां. *By Prof. Ram Swaroop Kaushala, M. A., Vidyabhushan. Published by Shiromani Pustakalaya, Mohan Lal Road Lahore, Price 6 As.*

A collection of stories for the benefit of young boys and girls.

CORRESPONDENCE

(1).

THE THEOSOPHICAL SOCIETY AND THE ARYA SAMAJ.

DEAR SIR,

May I be allowed to make a brief rejoinder to the charges of Mr. Shyam Sunder Lal against me as the editor of the "*Golden Book of the Theosophical Society*"?

1. He states that I have averred "without the least hesitation and justification" that Swami Dayananda was himself a pupil for a while of the Great Brotherhood. My justificatiou for this assertion is the statement made by the Masters themselves to the late Mr. A. P. Sinnett, which Mr. Shyam Sunder Lal will find in "*The Mahatma Letters to A. P. Sinnett.*"

2. Mr. Shyam Sunder Lal states that "neither Colonel Olcott nor Madam Blavatsky was acting under the influence much less guidance and direction of any so-called invisible Masters," when they corresponded with Swami Dayananda. Colonel Olcott was in touch with the Masters of the Wisdom in June 1875, before the Theosophical Society was started in November. The letters, which were then received by him, and which are here in Adyar, were published by me last year in a volume called "*Letters from the Masters of the Wisdom, Second Series.*" They are sufficient proof to controvert Mr. Sundar Lal's assertion.

3. I am quite aware what were the relations between the Theosophical society and the Arya Samaj. On this matter I prefer to rely on Colonel Olcott's account of the story of the difficulties, than on the account presented by the followers of the Arya Samaj. It is for future historians to judge which account is more

correct. Let me draw Mr. Shyam Sunder Lal's attention to the *Theosophist* of July 1882, supplement, for the other side of the story, which probably he has not seen, as reported by Colonel Olcott. Not less than 18 pages are devoted to the reasons for the break from the Arya Samaj.

4. Mr. Syham Sunder Lal seems to imagine that any lapse which he sees in my historical accuracy is due to a wilful fraud on my part lest the story bring to the public "an unwelcome light that would by their mention be thrown on the probable negation of the existence of so-much-talked-of Masters." I will ask your readers to note this charge of fraud thus made so glibly, mentioning only that it is not documents on paper which prove the existence of the Masters of the Wisdom, but the inner realities of the spiritual life. Some of us have proof that the Masters exist, and we abide by that proof.

Yours faithfully,
C. JINARAJADASA.

(2).

"A STAB IN THE BACK."

SIR,

I thought Tanganyikka territory might have buried my memory after my departure from those parts, especially as there was no prospect of my early return to African shores. My article in the *Vedic Magazine*, headed the "Cult of the Agakhan" has, however, evoked an adverse remark in the *African Comrade*, a Dar-es-Salam weekly, under the caption 'A Stab in the Back.' The editor of that paper delivers himself in the following vein as regards a few observations of mine :—

"Even our learned friend, Mr. Chamupati has been guilty of this, much to our surprise and sorrow, in as much as he dealt a shaft to the dead Ismailia missionary, Mr. Khuda Bakhsh."

I learnt of the death of Mr. Khudabakhsh, while in Nairobi, to my extreme grief. The article had been posted earlier. In it I had nowhere mentioned by name the Ismailia preacher, whom personally I remember with affection, as one night we were fellow-passengers on board the Karagola, and passed a few pleasant hours on the sea. What I complained of is the common experience of many a religious worker in relation to Ismailia priests. The latter observe Takia and though out to convert others to their religion, will tell you nothing openly of their religious beliefs. They condemn the creed of others in the presence of their ignorant co-religionists alone. Which, pray, is a stab in the back? This hidden campaign of vilification with no possibility of a response or explanation from the other side, or the open warfare which the Arya Samaj carries publicly into the enemy's country itself? No misunderstanding of the metaphor please. The warfare of the Arya Samaj is intellectual.

While I was dealing with the attitude of Mr. Khudabakhsh not as a person, whom individually I did not even name, but as a representative of a sect which is everywhere face to face with me and can refute my statement by placing in public its avowed doctrines, the editor of the *African Comrade* has let fly his 'shaft' literally behind my back with full knowledge that my ignorance of his valiant feat will let him enjoy the 'bravo' of his admirers undisturbed. Now that I have got a copy of the *Comrade* through the courtesy of a friend I shout 'bravo' with even greater gusto. Accompanied by 'sorrow and surprise' the stab is right 'friendly.' I enjoy it. It is hard to reconcile the opening with the

concluding part of the sentence with which the leaderette in the Dar-es-Salam weekly commences :—

"But *a stab in the back* is one of the cherished doctrines of the sect which *prides itself on its aggressiveness.*"

That the editor may have no misgiving as to our "pride of being aggressive," which expression, by the way, is a remnant of a conversation with Prof. Rama Deva, I present to the learned editor the following explanation of the term by Sister Nivedita, of whose tactics neither 'pin-pricking' nor 'stabbing in the back' can even by a writer, over-fond of classical expressions, be favorred found to form a part :—

"The Eternal Faith must become active and prosolytising, capable of sending out special mission, of making converts, of taking back into her fold those of her own children who had been perverted from her, and of the conscious and deliberate assimilation of new elements,"

The Arya Samaj is in this sense aggressive. It is proud of being so Stabbing in the back would deprive it of its much cherished feeling of proud aggressiveness.

I appreciate the enormous difficulty which political workers in the colonies have to face, and am in full sympathy with them. I fail, however, to see how they make their problems any the easier by making quite uncalled-for attacks on religious bodies and their workers. Is this not 'pin-pricking' or stabbing in the back?' The editors know their lexicon best. Ours is to see and stand aghast.

Yours Etc.,
CHAMUPATI.

EDITORIAL REFLECTIONS.

EDUCATION OF INDIA,

Arthur Mayheer, C. I. E., late Director of Public Instruction, Central Provinces, India, has written a thought-provoking book on the above subject. Having been in charge of the Education Department in an Indian Province, his knowledge of the working of the educational machinery in India is first-band, and his observations, as they too corroborate what Indian educationists have been crying themselves hoarse to emphasise in regard to the extremely serious handicaps placed on Indian youths by their training, deserve specially to be noted and laid to heart. How refreshing his startling remark in his introduction to the book :—

"I was convinced, on my return, that English schools and universities, with all their anomalies and lack of arrangement, possessed the vital spark so sadly lacking in the precise systems of Germany and India. And I felt surprised and sorry that in an official atmosphere, I had grown so very un-English.

How state-control tends to devitalise education is forcefully pointed out by the veteran educationist To visualise what pernicious effects this system tends to entail on the cultural future of India he recommends an imaginary transportation of Indian conditions into the British universities and schools.

"One has only to try to imagine an English public school or Oxford University completely bureaucratised to realise the withering influence of the state control and initiative...The master enmeshed in the net work of our Indian system works with code in hand. For him, there is no unwritten law or tradition. There are " returns " to be submitted periodically, regulations to be followed, examinations in which a percentage of passes is to be obtained, and an inspector, more regular in his visitations than famine or plague who, in the course of a few minutes, must be convinced that no rule has been broken

and that something practical has been done. It is hard to imagine a Thring, Arnold, or Sanderson thrown up by such a system. It will not produce a Sankara, Kabir or Tagore in India...The man who is noticed is the "window dresser" well versed in the rules and the personal idiosyncrasies of the inspector, and regarding his pupils as units in a percentage scheme rather than as living personalities." Thus "the system affords no chance of personality coming into play as an educational factor. It is terribly rare to see a real live man at work in an Indian schoolroom.

That Indian education has kept itself rigidly aloof from those phases of the student's life which constitute life itself is a highly deplorable drawback. All that a lad learns and imbibes in school is a contraband article within home precincts. The two spheres remain inassociably dissociated from each other. The author recognises this anomaly, and traces to it the lack of conative force in the educated Indian who, however liberal in thought, is inveterately conservative in practice. Very limited is the number of vocations—and those uniformly unproductive—for which the schools and colleges of India prepare Indian youths. An unhealthy duplicity in the life of these youths is caused by the entirely unassimilable westernisation of ideas and outlook on life induced on them by their education. They are tangible examples of a 'double personality' to find which no psychic experimentation is needed.

"Our general contention has been that, educationally, we have not made any substantial contribution to India's scheme of real values. When the educated Indian is most himself, and in the domestic or communal enjoyment of his leisure, he shows the least trace of what our schools and colleges have given him. Economically, professionally and politically he is to a large extent what we, not altogether consciously, have made him, [But] we have not had time, for the most part we have not had the desire, to make him at ease or at home in the

western world. We have sent him back, dissatisfied, to his own world, which he enjoys the more keenly because of its contrast with the unassimilated West, but which he is unable to rationalise, or bring into healthy contact with his economic or professional life, and with the outside world to which he is economically and politically bound.

The Indian student is no reckless individualist,—in thought and fancy he may be free. In conduct he remains socially and domestically tied. He is the slave of public opinion in his college, caste and family and follows the most cogent crowd... We have conveyed ideas and ideals against which there is in the mass a sentimental reaction. But we have not given the individual the driving power to apply these ideas in the face of opposition, or to force a channel for his emotions through the mudheaps of prejudice and ignorance with which the social system surrounds the intelligentsia...Meanwhile we find an acceptance of insincerity which, morally quite as much as intellectually, is disastrous. The most eloquent at social reform conferences have allowed their infant daughters to be married, refused marriage to child widows, and voted against proposals for raising the age of consent. Those who have thundered against class and race distinctions have supported locally the exclusion of outcastes from village school and well. In all this there is no wilful hypocrisy. On the platform they enunciate in all sincerity sentiments that are a real part of their educational apparatus and professional life. But in their conduct they are obeying forces that lie outside their professional life and sway their whole personality."

And the remedy? In the words of the European author, whom it would be unfair to accuse of an excessive love of India's past :—

What India wants is 'standardization of what gives real value to life, right conceptions of the good, the true, and the beautiful, to sweeten and vitalise the atmosphere of public life This can be achieved only if Universities help India to establish rational, not merely emotional contact with her past and to create standards of truth and beauty from an intelligent and sympathetic study of her past and present, iliuminated by Western methods, and stimulated by Western ideas."

Shall we say where this remedy is, as far as is feasible in modern condions, sought to be employed in practice? The discontent to which government-controlled educational institutions are progressively giving rise points unmistakably to the necessity of multiplying Gurukulas and leavening with their ideals other academies of the land.

The grounding in Sanskrit which a *Brahmachari* in Gurukula receives is a valuable intellectual asset, embodying as it does, the cultural legacy of ancient *rishis*. Those very subjects which are taboo in the Indian public schools, because of their national and political neutrality, the latter finding actual expression in a virtual ban on patriotism imbue the scholastic life of the Gurukula with a spirit of reality of life which is missing elsewhere. The Gurukulas are working towards a missison. Most of the teachers, votaries of that mission, have in them a missionary zeal. They teach not simply for examination, but for more sublime morally and spiritually guaged results.

AFFINITIES IN HUMAN LANGUAGES AND CULTURE.

That humanity was at one time one, an undivided whole, without distinctions of creed and colour is an accredited doctrine of the Vedic Church. Anthropologists have till lately been opposed to any such ethnic presumption. Variety of language which, after a lengthy and arduous attempt at classification and analysis into families, allowed itself to be resolved at last into a number of further irreconcilable groups, *viz.* the Aryan, the Semitic, the Mongolian etc. etc., presented an unsurmountable barrier in the way of the assignment to human culture of a single origin. Research, however, archæological as well as linguistic, is covering up what at one time were thought to be unbridgeable gulfs. Affinity has been found between some of the dialects of American Indians and the Chinese. Writes 'Observer' in *the Theosophical Path* for October 1926 :—

It has been generally believed that indications of pre-historic relationship between Asia and America are not found in language, but in certain legends, the svastika, certain physical characters, similar types of weapons, etc., but now comes Dr. Edward Sapir, a Canadian anthropologist on the faculty of University of Chicago, who claims that comparisons of the primitive Chinese, Siamese, and Tibetan languages, which are closely allied, shows that the same peculiarities of phonetics, vocabulary, and grammatical structure exist on both sides of the Pacific. He says :

"It is probable that the migration of Asiatics speaking primitive Chinese or Tibetan took place long ago and that these immigrants settled or moved over the mountains and plains, some remaining in North-western Canada to become the Tlingits, others moving out to Queen Charlotte Islands off the west coast to form the Hida group, and others penetrating deserts of the south-west."

More recent cultural intercourse between the orient and the occident is established on the basis of archæological finds.

A few months ago a stone figure, resembling a Buddha, was found at Tizapan, in the Mexican State of Jalisco; it is now being studied in the Mexican National Museum. This, and other Central American sculptures of Chinese type, do not necessarily support the theory of Asiatic origin of the Indians, but tend to strengthen the belief, based on certain oriental legends, that Chinese Buddhist missionaries reached the shores of America at no very early period and strongly affected the art of the Mayas. The distinguished anthropologist, Dr. W. H. Holmes says:

"The problem to be solved is whether or no these exceptional features which appear in Toltec and Maya art are due to the intrusion of Asiatic elements in comparatively recent centuries. ...In general contour the face strongly contrasts with that of the average Indian, the features lacking all the boldness and virility of the tribes of today. At the same time there is in the smooth, roundish, placid face, the small mouth, the tilted eyes, a decided suggestion of the features of the Orient and especially of the placid countenance so characteristic of the sculptured imago of Buddha. ...

"To one at all conversant with the architecture of the East Indies these Central American ruins have a familiar look not readily explained except on the theory of relationship in origin ...In the pose of the figures the parallelism is truly remarkable, and that this parallelism should arise in two centers of culture (and two only) among totally isolated peoples occupying opposite sides of the globe, challenges belief.

Records kept of Chinese traditions in the ancient literature of that time-old country support this hypothesis.

There is an account in the great Chinese Encyclopædia vol. 231, referred to by Dr. C. E. Chapman in his *History of California* (Macmillan, 1921,) which speaks of the mysterious kingdom of Fu Sang, 'the land of the century-plant.' The Buddhist monk Hwuii Shan described his route from that country to China in the year 499 A. D., and many think his description agrees well with a journey by way of Japan, the Aleutian Islands, Alaska, and California to Mexico.

There are other Chinese records which give some color to the possibility that Buddhist travelers had reached Central America about the same time. Chinese coins found in British Columbia and regarded as being 3000 years old, provide another unsolved puzzle.

Dr. G. Elliot Smith's theory that theEgyptians set out from the Nile Valley not earlier.than 900 B. C. on a great cultural migration and finally reached Mexico and Peru, would explain certain religious and social habits and beliefs but hardly the Buddha-faces and attitudes, and it does not solve the great obstacle provided by the absence of the wheel in America, for the Egyptians were perfectly familiar with wheeled chariots and the potter's wheel ages before 900 B. C.

Mr. Chetan Datta of the Chiefs' College, Lahore, is engaged in tracing Semitic words to Sanskrit roots. In some cases Arabic roots are found to be phonetically akin to their Sanskrit equivalents, the latter being, however, invariably smaller in bulk, consisting as they do, of two letters while the Arabic root is composed sometimes of three. In derivation the rule is to simplify. Thus the Sanskrit roots, if congeners of Arabic roots, must be recognised as their originals. For instance,

यम in Sanskrit = جمع in Arabic meaning to collect.

स्तृ ,, = ستر ,, ,, to cover.

कल ,, = قل ,, ,, to speak

In other cases, where Arabic exegetics fails to trace words to roots, Sanskrit forms of the same words, consisting of roots transformed by the attachment of prefixes and affixes into words, are ready to solve the riddle of the possible origin of apparently irreducible Arabic terms. شمولیت for example, may be derived from सम+मिल to join, ضحی from जुहोति, the full-fledged verbal form of हू to oblate, etc. etc.

There are signs, thus, of lingual gulfs, between what are deemed to be different races, gradually being bridged and the pristine unity of humanity being again established, to the utter abolition of all arrogant ideas of racial superiority and inferiority among different branches of the same family of Man.

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